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BOOK NOTICES

The Ethiopic Liturgy, Its Sources, Development, and Present Form. By Samuel A. B. Mercer. (Hale Lectures, 1914-15.) Milwaukee: Young Churchman Co., 1915. Pp. 487. \$1.50.

Professor Mercer has made a real contribution to liturgics by publishing in Ethiopic and in English the liturgy at present in use in the churches of Abyssinia. This he does from a manuscript which he was at the pains to secure in 1913 from the Metropolitan of Abyssinia. In connection with this he has made a wide study of Ethiopic liturgical manuscripts, and in particular of the development of the Ethiopic liturgy from the Greek liturgy of St. Mark which prevailed at Alexandria in the middle of the fifth century, when Christianity became the national faith of Abyssinia. This Greek liturgy of St. Mark Professor Mercer reconstructs by a comparison of Coptic, Ethiopic, and Greek forms of it. While the materials for the study are few and incomplete, especially for the centuries from the sixth to the thirteenth, Professor Mercer has traced the development of the modern Ethiopic liturgy from its Greek original with much learning and patience. He has sought to present his materials and results in a form intelligible to those who do not use Ethiopic, but has also published his leading Ethiopic manuscript in complete facsimile, so that the texts lying at the basis of his translation may be consulted by the expert. The book is attractively printed and opens a new field of liturgical history.

A Commentary on the Gospel According to Mark. By Melancthon W. Jacobus. (The Bible for Home and School.) New York: Macmillan, 1915. Pp. 259. \$0.75.

Dr. Jacobus has conceived his task in a very intelligent and admirable way. His introduction is thorough and well balanced and his comment clear and stimulating. His acquaintance with the literature of his subject is large and at the same time his judgment is reasonably independent. He holds the Gospel to be the work of Mark and to have been put forth at Rome soon after the death of Peter, thus belonging "to the later rather than to the earlier years of the sixth [meaning, of course, seventh] decade" (p. 23). Dr. Jacobus finds no sufficient evidence of a primary Mark lying back of our Mark, and says little of the supposed use by Mark of sources also employed by Matthew and Luke. He might perhaps have been more sensitive to the occasional harshness, obscurity, and inconclusiveness of Mark's language and

narratives. In one or two instances important Old Testament parallels are not mentioned in the notes, e.g., Ps. 91:13 on Mark 1:13, and Hos. 6:2 on Mark 8:31. In connection with Papias' statement connecting the Gospel with Peter, Justin's reference to Peter (*Dialogue* 106:3), and the evident allusion of II Peter (1:15) to a Gospel connected with Peter, might well be cited, for they supply strong contemporary confirmation of Papias' words.

Dr. Jacobus' view that Mark probably never went farther than 16:8 is difficult of acceptance in view of the Gospel's repeated prediction of a Galilean reappearance of Jesus. It is hardly conceivable after the emphasis the evangelist has put upon this point that he should not have had such an appearance to record and that he should not have recorded it. This is strongly confirmed by the fact that Matthew goes on from copying Mark 16:8 to record just such an appearance, and one can hardly doubt that he is taking over this sequel from Mark for whose narrative it would make the only suitable conclusion. The Long Conclusion, on the other hand, Dr. Jacobus might well have pointed out, was in all probability added to the mutilated Mark by those Ephesian compilers who put together the four Gospels early in the second century. The identification of John the prophet, of Revelation, with the apostle John (p. 157) is hardly probable, and the treatment of the wonder narratives, e.g., the Transfiguration, seems rather mechanical.

The Inspiration of Responsibility and Other Papers. By Rt. Rev. Charles H. Brent. New York: Longmans, 1915. Pp. 236. \$1.50.

This is a collection of twenty-three addresses and articles published in journals of widely different character and now gathered into a volume. There is no common principle giving them unity except the fact that whatever Bishop Brent touches he illuminates. The dominant interest of the book is missionary, as is fitting. There are addresses on more general religious themes and the last six are character studies or sermons on occasions. We found our interest centering in Bishop Brent's discussion of the church, in an address given at the Northfield Student Conference, June 27, 1913. He treats it as an organism, not as an organization. "Man is not body alone: body without soul is corpse. Neither is he soul alone: soul without body is ghost. Man is body and soul." So the church is the body of Christ. Incorporation into this organism Bishop Brent defines thus: "The church today, the visible church, is composed of all baptized people, people who have